The Hue and Cry
after the
PRIESTS:

Who wander from Benefice to Benefice, directed to those who are neer neighbours to the great Parsonages, where (if it be possible) they are to be found.

It being an ANSVVER to the MINISTERS *Hue and Cry*; Published by a Devout Clergy-man; *R. Culmer.*

The *Dialogue* explained, the *Priests dresse* pulled off, the *Speakers*, who in the *Parsons* attireing-house were cloathed in a Disguise; Mr. *Culmers* Speakers.

{*Paul Sheepheard.* / *Barnaby Sheafe.* / *Rob. Rob-Minister* / *Tom-Tyth-Short.*} *Alias,* {*Paul Sheep-biter*; *Barnaby Shift*; *Rob. Rob not Christ's Ministers*; *Tom hath Tythed too-long: hoping the hours approach wherein he shall no longer Tythe.*}

The *Imprimatur* saith, Let this *Hue and Cry* passe, follow it *Hast, Post Hast.*

Let it passe the Parochiall, Provinciall, Classicall combination; But for all your haste, we must examine its warrant, least it be a false pretence, and not sealed with the Royall Signet of King *JESUS.*

Can. 5. 7. *The watchmen found me, & smot me they wounded me* הכוני פצעוני
Micha 3. 11. *The Priests teach for hire.*
Jude 3. *They run greedily after the errour of* Balaam *for reward.*

Published by the weakest and unworthiest of the Labourers in Gods Vine-yard.

CHARLES NICHOLS.

LONDON.
Printed for *Livewell Chapman*, and are to be sold at his Shop at the *Crowne* in *Popes-Head-Alley*, 1651.

A Rambling Hue and Cry coming lately to my hand, with this Superſcription next the *Imprimatur*.

Follow it haſt, poſt haſt.

WAS ſomewhat ſuſpicious that it made more haſt then good ſpeed, or that it made great haſt to paſſe through mens hands, leaſt it ſhould be over-taken, and attached for *A Cheat*. Wherefore I could not but a little commune with the Officer, under whoſe conduct it came forth, and that was the Title of *R. Culmer*, and caſting but a glaunce on the Book, I eſpied a deſigne on foot, or elſe the barne Doors would never have made ſo hideous an outcry; And becauſe I would not truſt the firſt ſight, I looked againe thereon, and at every caſt of my eye, I more and more eſpied *A Prieſt-Craft* therein. I then enquired whence the *Hue and Cry* came, and the three firſt Leaves anſwered me, *From compaſſing the Earth*: and indeed how could the witty Interlocutor ſo dexteriouſly have met with every Parſons cart, if they had not trotted their horſes to very Jades in ſo *Claſſical a ſervice*? Then I very much deſired to know of what race the Stratagem was, and to finde out its progeny; at laſt it ſeemed to be of the kindred of *Gangrena*, at leaſt one of the hand-maidens to that ſweet-lipt Lady; Peradventure it is Midwift into the world inſtead of that Abortive, though often promiſed Rejoynder. But be it what it will be, I ſhall ſend abroad the examination of the *Witneſſes* there produced, that ſo, if you ſhall meet with the haſty *Hue and Cry*, you may underſtand its hidden language. But what need the Author be in ſuch poſt, and ſweat, and froath himſelfe in ſuch *A haſty Outcry*, the harveſt being no nearer? doth he meane to ſet his ſcale upon every tenth Blade of corne as it peepeth out of the ground?

In the Title Page there be 3 Texts alleadged as witneſſes; The Firſt is, *Mal.* 3. 8. which made me almoſt thinke that ſome wandring Jew, borrowing the Title of *R. Culmer*, in his pilgrimage to the Temple had fallen aſleep, and being halfe aſleep, and halfe awake, as in a dreame, had cryed out, will you rob God of Tythes and Offerings? For it is moſt evident that this Text refers to *Iſrael* who paid Tythes to Prieſts and Levites, and the Author of the *Hue and Cry* ſaith, p 15 We are no

Prieſts, and it is the more ſhame for him that he urges this place, for *Malachi* tels us that the ſons of *Levi* muſt be purged in the third verſe of this third *Chapter*, and in the ſeventh verſe of the ſame Chapter, the Prophet tels Iſrael they were gone away from Gods Ordinances, inſtancing in Tythes, and thereupon ſaith *Malachi*, God is robbed. And it was then robbery of God, becauſe God reſerved the Tyth, when he gave *Iſrael Canaan*, and gave it to the Prieſts and Levites for the ſervice of the Tabernacle, and in the 10. verſe of this 3 of *Mal.* ſaith the Prophet, bring the Tythe into the ſtore-houſe, that there may be meat in Gods houſe; According to that Law in *Deut.* 12.5,6 and elſewhere; In which *Iſrael* was enjoyned to go to the place God ſhould chuſe, and thither they were of old to bring their offrings and tyths, and there to eat them before the Lord in his houſe, *Mr. C.* knowes the Parſonage Barne is not that Store-houſe God hath choſen no one place whereunto Saints under the Goſpel ſhould bring their offerings. Gods materiall houſe made of ſtones, &c. is deſtroyed, and therefore there can be no meat eaten in it, God hath ſeparated no part of our eſtate for himſelfe more then other, Chriſt hath taken away that hand-writing off Ordinances, & Saints rob not God in keeping their Tenth; But the *Hue and Cry* committeth a Rape on the Text, adulterating the ſence thereof to ſelfe ends. The next witnes which the *Hue and Cry* calleth in, is *Act.* 5.1. *Ananias* and *Saphira* ſold their poſſeſſions, and kept back part of the price, which very witneſſe doth caſt the Author in his piteous plea for Tythes, for it diſcovers a change of the Law of tythes, ſince the change of the Prieſthood, had tyths been in ſort inſtead of bringing in their poſſeſſions *Ananias* ſhould have brought in his Tyth, & it ſhews a difference between the poſſeſſions of Saints under the Goſpel, & *Iſrael* in the land of *Canaan*. The land of *Canaan* was Gods, and might not be ſold for ever, and the tenth was Gods by ſpeciall reſervation; But *Ananias* poſſeſſion was his own, in his own power, as the Apoſtle teſtifies, he might ſell it for ever, Tenth and all; otherwiſe he might colourably have replyed, that the part of the price which he kept back was to ſatisfie the Prieſt for tythes. But what thick-ſcales are before *M. C.* eyes, who hardly diſcernes this Scripture as well as the blind man in the Goſpel did men, who ſaw them walk, like trees. *M.C.* ſees whole poſſeſſions ſtand like tythes, and tythes like whole poſſeſſions, for by this Text he can deſcerne no intereſt in the truth, but if he will follow the preſident in this 5 of the *Acts*, we muſt bring the price of our whole poſſeſſions, and lay them downe at his feet, and who will be the Leveller then? But *M.C.* may doe well in his next *Hue and Cry* to declare who ſold him the tenth of their eſtates, and ſtood not to the bargaine.

Num. 28.

Col 2.14.
Heb. 7.12.

Levit. 25. 23.

Mark 8.

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If he can charge any that profeſſe Chriſt with a Lye, (as that was the ſin of *Ananias*) let them beare their ſin and ſhame; but whileſt he craftily ſlanders the truly conſcientious, it is not the fig-leaf of a Dialogue will cover his nakedneſſe, from being an accuſer of the brethren.

The next place alleadged is, 2 *Cor.* 11.26. *In perils of Robbers, in perils of falſe brethren.* It is no great wonder that *M. C.* meets with robbers ſometimes, travelling ſo often between the Committees threſhold and his owne barne doors, ſurely Robbers know fat Parſons, and they can digeſt the price of two or three Tyth Piggs without the thought of Sacriledge; But let me aſſure you *M. C.* if you call the people of God theeves under the flouriſh of a Dialogue; falſe accuſers will one day be arraigned at a moſt dreadfull tribunall, where a Book ſhall be opened more righteous then your *Eaſter* Book, out of which they ſhall be adjudged; If falſe brethren were perilous to *Paul*, muſt none of the truеſt Miniſters be perilous to true brethren? Rev. 20. 12. 2 Tim.

In the next place I met with the Epiſtle dedicated to the Committee. In the Front whereof my Lord Generall was fixt, moving the Parliament for the reliefe of the oppreſſed. And Sir, in that motion why moved he not againſt the oppreſſion of Tythes; then *M. C.* cloaths the Miniſters in gay titles as Able, Orthodox, &c. and it is to be hoped that his brethren when their pens are active to reward him, will remember the Able, Orthodox, *Hue and Cry*, and ſpread a skirt of applauſe upon the Author that he be not naked. But the committee are informed that the Miniſters are the moſt oppreſſed party in the Land, and to prove his aſſertion; he wonderfully argues, that they have ſcores of complaints againſt their oppreſſors: It is as ſoon ſaid, they are the moſt oppreſſing party, and there is as good Logick to prove it, for there are hundreds of complaints againſt their oppreſſions; then *M. C.* ſaith, If he ſhould hold his peace the ſtones of the wall, and beames of timber in the barne would cry: That is if he ſhould hold his peace, and not make ſuch a noyſe, the very barnes would cry down tythes, and therefore the Hue and Cry out cryes them, to drowne their language from being underſtood, then *M. C.* affirmeth; That Miniſters ſuffer under the people, as they did under the Prelates; But forgets to enforme us, that the people ſhould be troubled to diſcerne, whether the Biſhops were removed, or no, but that the honourable, and our honoured Parliament commiſſionate not theſe Hue and Cry Merchants to laſh all whom they make offenders at their pleaſure. Then Mr. *Culmer* ſmooths over his owne Pariſh, as if he complained not againſt them, but he limits his encomium with this clauſe, As to late tranſactions, implying that formerly the Hue and Cry might have hunted

hunted for them. But they having done ſufficient pennance, he publiſheth their abſolution. Yet he ſaith, he hath cauſe to cry out againſt one or two, and the tythes of one or two will pay for his three ſheets, ſince they are not ſealed with his Leviticall ſignet for good Church-men; Then Mr. *C.* glories, That his plaine diſcovery of the diſeaſe will procure a ſpeedy remedy from the State and Church Phiſitians. And who can dreame of a leſſe effect, ſince the Hue and Cry hath plaid the Mountebanke, and look'd into the Urinall with Spectacles that fit the ſight of old women of an hundred yeare old at the leaſt, and cryed out Leproſie, who judges healthineſſe not by the quality, but by the quantity of blood; ſtuffe the barne, and the Hue and Cry will ſay all is well, though it be with the moldie bread of Tythes. But this Maſter-peece of wit, muſt be preſented to the Committee, and could the Author do leſſe then gratifie thoſe whoſe threſhold he ſo haunts, with ſome profound peece to eternize their names? But let me commune with the Book, and ſoftly whiſper one word into the ear of the Hue and Cry, and therefore *Dromo adeſdum*, ſpeake the truth once, and tell me this *Queſtion*, Why art thou guilded with the name of the Committee in thy Epiſtle? *Anſ. H.C.* Truly, I could never have paſſed from door to door, but every where ſhould have been baited like a Beare at a ſtake, as I do very well deſerve, had it not been for this ſhift; Moreover I am ſent by my ſharpneſſe (if it be poſſible) to whet the Committee to an edge to cut ſome, whom they find not worthy of bonds, and therefore let me paſſe, Haſte, Haſte, leaſt I come too late. *Reply*, Thou ſhouldeſt have paſſed for me, and I would never have ſpent drop of inke to croſſe thy haſty journey, but that by this Hue and Cry ſo many fowle blots are injuriouſly caſt in the faces of honeſt men, that I could not in conſcience but wipe of thoſe undeſerved ſtaines; And ſo I come to the deſigne of the Author, which in generall is to keep up tottering tythes; and herein I cannot but obſerve, how God hath blinded his eyes, and broken the deſigne in the very management. Indeed Mr. *Culmer* hath found out a new way of gleaning into his Vintage, the ſowre Grapes of Tythes; for having carryed all he could into his Barne, he hath bound up the rakings in a Book, and its probable he may have a good market for them; many may purchaſe his experiments, to learne thereby to Tythe moſt artificially. He hath laboured to rake every gratten for the Parſon, but he hath taken a courſe to make the boughed Shocke thinner then ever, for he hath taught men (to coſen, as he calleth it in Print) and no queſtion but many may be apt Schollers, and hundreds may learne by the Hue and Cry, the myſtery of Tything-Short. And this great Ingineer who thought to have undermined

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the reputation of good men, and to have consumed their fame by the wild-fire of his Hue and Cry, hath done little else then blown up himselfe, and Tythes, that darling of his Bosome in his traine. It is wonderfull to see what a profound Student the Author is, in what he calleth *Cheating*, as if he were an old Doctor at it. Surely the aggrieved Clergie have wrung their hands before this Champion, for the decay of their Merchandize, he hath notable intelligence from the Barns, how thin they are, and how they come to be so starven; he hath registred whole leaves full of tricks to teach men to Tyth-Short, and if they be his owne inventions, he hath sweat faire to teach men so compendious a way to keep their tenthes, and may commence Master of that Art, and weare the Garland before all that ever went before him. But if they be stories of what is past, the ages to come will be beholding to *M. C.* for so painefull a gleaning up, and so zealous a recording of the practices of the generation past for their instruction; and to have compleated the Hue and Cry, *Mr. C.* might have added this outcry: *O yes, O yes,* If any poore aggrieved Parson, have complaint to make, against those who cannot pay Tythes, let him come to my Court of Records, and now whilest I am pursuing my Hue and Cry, having Commissionated my selfe to be chiefe Officer, I will set forth his complaint, to the utmost power of my Gigantine arme in Print: But I shall passe over his Tricks, leaving them for any one to improve to the best advantage, and shall goe forth to unmaske the designe further; the Author labouring to Cloake the single-hearted intentions of men guided by the Word in the ugly and hatefull disguise of Malignancy, Levelliſme, and Prophaneneſſe. And to the tune of this Pipe dances the first page, wherein *Mr. C.* clearly hints that the reasons which move men to act against Tythes are: First, that Ministers may be their Trencher-Chaplaines; but he is whist, and tels us not, whose Trencher-Chaplaine the Assistant to the Dr. of *Harble-downe* was, whom the following story so applaudes: then he insinuates that the Priests are hindred from Tythes, because they be Round-heads: But if *Mr. C.* be pleased to pull off his Maske, he may see that those he calleth Malignants, are the most devout Tythe-payers, and they are beholding to him, for so befriending them for their paines, as secretly to brand those who cannot pay Tythes, with the obloquie of Malignancy. Moreover it is experienced that there be many who although they cannot pay Tythes, yet are as true and trustie to the State as the best of *Mr. Culmers* tribe; and let me informe *Mr. C.* that if ante-Statisme condemne men, most of his Coat will fall as short, and shorter of praise, as those whom he secretly bespatters with Malignancy for

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not paying of Tythes; and becauſe it here ſuteth, I ſhall alleadge ſomewhat from the 16. and 17 pages, there being ſickned ſins, waxing faint, and feeble, by the ſame diſeaſe; Where *Mr. C.* through the lips of *Tom Tythe-Short*, would perſwade us that thoſe that cannot Tythe it to his content have gotten Mr. *Maligo* to be their Paſtor, and want the Communion on St. *Chriſtmas* day, and other Coat-card dayes, and that they feaſt Mr. *Maligoes* Carcaſſe, who preacheth Elephantly, &c. but through this miſt men may clearly ſee, that many who cannot pay Tythes are ſo far from affecting Mr. *Maligo*, that Mr. *Cs.* Tribe ſents the worſe in their noſtrils, for their *Maligo* ſavour, and they do not trouble Mr. *C.* for his communion, though ſome may expect Mr. C. whole ſervice, who pay him whole wages; And for Coat-card Sermons (to ſpeake in Mr *Cs. owne* Dialect) they ſo ill reliſh them, that they affect thoſe men the worſe, whoſe dreſſe makes them looke like one of the *Coat-cards*; and if *Maligo* men ſpeake ſo Elephantly, we may judge of what Iſland M. C. is, for he hath written very Elephantly, ſhewing a great tooth ready to bite if it were but ſharpened with power; and it is to be ſuppoſed that Mr. C. is not much behind hand for plum-porredge Sermons which he ſo accuſes, and though he blame ſome for keeping Sermons in the Pickle, yet it is more then probable that he hath ſomewhat in his powdring Tub: and we ſee a Dialogue in brine what Maſters and Dames ſo ever it pleaſes. Then Mr *Maligo* is accuſed for giving the Communion to all comers, like Hogs to a Trough, which thing though it be abominable, yet it would trouble us to reckon how many Swine, M. C. hath fed with that bread, and if that be Mr. *Maligoes* badge, we ſhall finde Mr. *Maligoes* good-ſtore. But I would entreat Mr. C. though ſome ſtand to the corrupt principles, which they have ſucked from the Pulpits, and know not how to break their old wheel-trades to drive after him, but loue their old faſhions wherein they have been dreſſed by Clergy honds, I ſay, I would deſire M. C. with ſuch not to condemne thoſe who have ſhaken off, not only thoſe ſtinking cloathes, but are deſirous to bee ſtript alſo, and that upon Scripture grounds of the old relique of Tythes.

The next ragg of filthineſſe in which Mr. C. would wrap Antetytheiſts is, Prophaneneſſe; But I am confident ſuch is the guiltleſneſſe of many, in what the Hue and Cry ſecretly charges them, that if they ſhould be covered with the maske either of Malignancy, Prophanenes, or Leveliſme, their honeſt hearts could not know their owne faces in that garbe. Mr. C. addes that no Tyth-payers, are no Sermon men, and that they can well ſpare two things, A prieſt, and a Sabboth. But how can M. C. be ſpared? whom ſhall we then get to write Hue and Cryes?

Cryes? But many who are dead with Chriſt to Tythes ſanctifie the Sabboth, which they can in no caſe ſpare, and delight in Sermons, though not in thoſe Satyrs and Dialogues which are ſtuffed with ſubtle ſlanders; Wherefore I could not but ſpeak the truth to their vindication, who frequent Ale-houſes leſſe then many of Maſter *Culmers* Tribe, though he would perſwade men that the reaſon they cannot get Tythes, is, their zeale againſt Ale-houſes, and Oaths; I can eaſily think. that Ale-houſes ſhrinke the Tyth-heapes of ſome, but it is becauſe they haunt them ſo much: Then we are informed that in the 8. of *Amos* we may ſee the pedegree of ſome men And in the third of *Mal.* 11. We may ſee the pedegree of others, where we finde that the Prieſts teach for hire, both which together conclude, Like Prieſts, like people.

The third wound that Mr.C. could give Antichriſts in their reputation is *Leveliſme, pag.* 6. where he ſayes under the Title of *Tom.T.*

It goes againſt my will, I meane my conſcience, to pay Tyth rent or Landlords rent, then *Tom* cals himſelf a *Leveller*, which he explains with this profound proverbe, *Joane ſhould have been as good as my Lady, &c*, here to flatter the Committee, and to blinde the people Mr.C. would perſwade that wilfulneſſe was all the conſcienciouſneſſe that men uſed in not paying Tythes; But I here aſſert it, that the Scripture-guided-conſcience holds the handes of many from paying of Tyths, and I would here at large prove it, but I intend not a volumn here, onely I was preſt in ſpirit to draw my pen through the lines of the *Hue and Cry*, to give a daſh over the head of the ſlanders which I there found, and ſo I humbly refer the Reader to a Booke lately publiſhed, entitled, A Declaration of the grounds of not paying, and the grievances of many in being forced to the payment of Tyths. And let me aſſure, M. C. that ſuch men deſie the name of *Levelling*, and the gloſſe he puts upon it, which is, To make *Jane as good as my Lady*; If that be the guiſe of a Leveller, then, who be Levellers? When tythes make many a Joane Lady-like, as for paying of Landlords Rent, let their practice comment upon their principle. Are they Levellers, or doe they level mens eſtates? who would not have the Parſons barne level the Country, and be the onely mountaine, and though Mr. C. doth, yet the Goſpel doth not call them robbers, who are not Tythe-payers.

Thus I have explained the deſigne in generall, and ſo I ſhall briefly touch the Divinity of *Paul* Sheapheard.

Page 7, M.C. out of the mouth of *Tom. Trumpets* forth *Paul Sheapheard* praiſe, calling him Able, Godly, Orthodox. But if Tyth-divinity be

the Orthodox ſtuffe Mr. C hath to vent, he will ſcarcely be able to prove it godly under the New Teſtament; then Mr. C. calleth *Rob. Robber*, becauſe he robbeth *Paul Sheepheard* of his good name, and by his owne Logick he is a Robber, in robbing honeſt men of their good names, and leaving Malignant and Leveller in their room; Mr. C. ſaith he rejoyceth in *Slaunders*, but it is ſmall joy to ſuffer as an evill doer, I rather thinke by the Hue and Cry, that he rejoyceth in ſlaundring. He prints moreover that our Governours know the Myſtery of it, when men pretend they cannot edefie by one whom they chooſe not. The Myſtery is eaſily knowne, to wit, that every Church of Chriſt hath undoubted right to chooſe their owne Officers, then he inſtructs his neighbours, that they cannot put tricks upon the Governours; And yet he hath fathered thirty one tricks at leaſt, a whole game of tricks, upon the Committee for patronage, and ſo hath put the trick of an Hue and Cry upon honeſt men. *Page* 8. M.C. aſſerts, that one or two ſway a Pariſh, and ſo do the *Parſon* and *Vicar* if they can. Then he complaines, that ſome be like hounds, that when one yalpes, all open; but we cannot be ſo curriſh as to open in Conſort at the yalping of *P.C.* Blood-hound the Hue and Cry: The reſt of that page is ſpent in a ſtory of an honeſt Miniſter of *Harbledowne*. 1 Of *R.C.* as I ſuppoſe, but the commendation being by his owne pen, I ſhall leave it upon record as the Author hath publiſhed it: This honeſt Miniſter (but it is ſuppoſed he hath put on his beſt cloathes in the expreſſion) is called Aſſiſtant to a Dr. *alias* Journey-man Curat: which Dr. is wonderfully applauded, and no wonder, ſince we are ſent to him for intelligence in the *Harbledowne* ſtory. At laſt we are certified, That the good Miniſter went away, and *ſhook off the duſt of his feet againſt them*: and yet I am perſwaded he carryed away as much duſt from them as he could; And where can we finde an honeſt Miniſter, without this badge of goodneſſe, amongſt Mr. C. Tribe? That will not ſhake off the duſt of his feet againſt a ſmall living, to thruſt them up to the knees into the mire of a great Parſonage. But we are told it was done willingly on the Miniſters part; yet it ſeemes he had not the peoples wils to ſtay any longer. In the ninth *page*, Mr. C. cavels againſt free maintenance; where he ſaith, *That the Diſciples were to heale diſeaſes freely*, then he affirmes, that their bodily cures could not but every where bring them in plenteous proviſion, then he addes, *That they were as ſheep among Wolves.* And how could they be ſo plenteouſly provided for, and yet be among Wolves? how could they heale diſeaſes freely, and yet ſell their cures? He addes, *Theſe things are ceaſed.* But their chiefe worke was to preach the Goſpel, and their incou-

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ragement therein, was, what was freely communicated to them, and there is not one clauſe of Goſpell that ſhews us, that this free maintenance was to ceaſe, or to be exchanged for a forc'd maintenance; neither was it changed, untill Churches grew corrupt. *M.C.* documentiſeth us, *That maintenance is as due to the Miniſter, as hire is to the Labourer*; ſo it was of old, and yet it was left to the people to contribute, as God moved their hearts. But by what new found Law or Oracle would Mr.C. perſwade men, that they muſt pay thoſe who doe no worke for them, he would have men pay thoſe whom they never hired, and though they doe labour to pull downe Chriſts buildings, yet he would have them paid: The labour it ſeems muſt be conſidered, though it be a labouring to deſtroy: But he that ſets ſome at worke will pay them their wages. Neither doth Chriſt hire his labourers with Tythes. Maintenance indeed the Goſpell allowes, and it is ſo a debt that it is free, and ſo free that it is a debt, as ſaith the Apoſtle, *Rom.*15.27. It hath pleaſed them of *Macedonia* and *Achaiah* to make a contribution, *ver.* 28. The Apoſtle addes, their debtors they are, giving us the reaſon, to wit, they had been made partakers of their ſpirituall things; where we ſee it was a debt, and it was due for ſpirituals, and to diſcharge this debt it pleaſed them to contribute, and they contribute what they pleaſed; no bounds were ſet them, no outward force compel'd them. He that receives ſpirituals, owes carnals, but it is left free, neither doth the Goſpel determine, how much he ſhall pay. Luk. 8. 4 Phil. 15, 16. Rom. 15 27. 1 Cor. 16 2.

Neither can I ſee any warrant to call in earthly power to force men to contribute more then they be free, *Act.*5. the Apoſtle told *Ananias* that it was in his owne power, if he had not brought it, it ſhould not have been compelled from him, he doth not ſay it was in *Cæſars* power, but in the power of the Donor. Indeed we are enjoyned, not to ſow ſparingly, but note the penalty, which is, leaſt you reape ſparingly; it is not added leaſt the Magiſtrate turne Chriſtian, and force it with damage from you, the next verſe croſſeth that, where it is ſaid; God loves a cheerfull giver, yea, and he hates a grudging giver, and to force a man by earthly power to give, who grudges thereat, is to force him to do what God hates. But Mr. C. to ſpeake like himſelfe, that every ſentence might beare his image in its forehead, addes, That mens free benevolence is a Wolfiſh benevolence. And is not the Parſons ſpirit a wolfiſh ſpirit, who if men will not feaſt him, will devoure them; then he tels us that Chriſt found ſuch a wolfiſh benevolence: but he may bluſh at that drop of his pen, ſince neither Chriſt nor his, never went about to force better entertainment by worldly 2 Cor. 9. 6, 7.

weapons, and would, M.C. be better then our Lord and Maſter, or doth he thinke now nothing to good for him, ſince he hath ſent his Hue and Cry abroad to proclaime his fame? The next thing which is abomination in his eyes is, working with his hands; yet I ſhould be ſorry to ſee M.C. have power to ſlaſh all whom his Hue and Cry perſues, fearing leaſt he worke, and belabour them with hands and feet too. But M *Culmer* ſummons us to diſtinguiſh between the Church in proſperity, and in perſecution, the diſtinction is too too cleare. For the Churches under proſperity began to be Anti-Chriſtian, and to lay the foundation of their Kingdome in the world, whereas under perſecution they were pureſt, and were beſt content to follow the Lord in his leading footſteps.

Then M.C. grants, as being not able to deny. That *Paul* would not abuſe his power, by being chargeable, where it could not be without oppreſſion to the diſtreſſed; And by that grant, multitudes are judged, who though Chriſt give them no power to live of Tythes, yet they abuſe the power they pretend to, in being oppreſſors to the deſtreſſed. For the Prieſt will have from poor men, tyth, who can hardly keep a Cow to feed their infants with milke, yea, the tenth egge muſt not eſcape his fingers, though a poore mans child want it to make a meale, and ſuch like things Mr. Vicar cals his privy Tythes. I do believe that the Goſpel allowes a Goſpel Miniſter, to accept of a livelihood, as due for Goſpel ſervice, in the way of the Goſpel; but I cannot meet with Scripture or reaſon, that ſhewes they ſhould live of the Alter. Then Mr. C. addes, that he is not one penny charge to *Robin* the Farmer for tyths, and other duties, and that he receives none of his temporalls; which is ſuch a riddle, that M. C. muſt charme up *Edipus* to uphold it; Doth he meane that he hath none of *Robins* temporalls, becauſe *Robin* keeps his tythes himſelfe? or doth he meane he hath none of his temporals, adjudging tythes not to be temporals but ſpirituals? or doth he meane they are not his, but Gods, becauſe in the firſt page we are told that God is robbed? but ſurely the man meanes the Tythes are not the Farmers, and if they be not his; how can he pay his debts to the Prieſts (as they call them) with them; the reaſon is given; Becauſe the Farmer payes ſo much the cheaper for the Land, and hires it upon that condition. I never ſaw a Leaſe yet expreſſing that condition, and if it be implyed, what a ſnare is it, that men cannot follow their callings without ſuch a burden? that a man may not hire a piece of land without that bondage which grates his conſcience, and grindes his Family. But is the Parſon no charge to the Farmer, *monſtrum horendum*; though the Land be his Landlords, yet the

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ſeed is his owne, either paid for, or to be paid for. The tillage his owne, the mending of that Land his owne, the harveſt his owne, the ſervants and ſtock his owne; and if *M.C.* can teach the farmer to doe all this without charge to him, it would have gotten him more reſpect then his Hue and Cry, and the tenth ariſeth out of all this; the Land will not bring forth alone. Tythes are ſo chargeable to ſome that they almoſt beggar them, I might have ſaid altogether. A poore Farmer may owe for his ſeed, and plough and dung his land at great coſt, and at harveſt, his crop may not be much more then he ſowed, beſide all other charge, and yet what the Canker, and Crowes, and Rookes, and Dawes have left, the Parſon will Mildew, though the Landlord have as much rent as the Land is worth without Tythes, But the Prieſt is no charge it ſeems, the tenth Sheaf is dung it ſeems enriching the Land, *Contus contrarium verum eſt*; But *M.C.* triumphs, in that Tythes were before *Levi*. So was circumciſion, the ſame *Abraham* in whoſe loynes *Levi* paid Tythes, circumciſed *Iſaac*, ſo was cleanes and uncleaneſſe of beaſts, &c. in *Noahs* time; and yet they are ceaſed, and he that is circumciſed makes Chriſt of no effect; we are informed that Tythes were Gods way: & ſo was circumciſion, ſo was cleanneſſe and uncleanneſſe, but now they are not owned by God being aboliſhed. If Tythes were the way of God for Goſpel Miniſters, then Chriſt, and the beſt of Goſpel-Miniſters were out of Gods way, who tooke none. But M.C. alleadges that Chriſt approved of Tythes, *mat.* 13. But to whom was it approved? even to the *Phariſees*, and is M. C. one of the Sect? But Chriſt had not then altogether fulfilled the Law, and abrogated the ceremonies thereof; and ſince his death and reſurrection, we have not the leaſt tittle of approbation thereof, either by Chriſt or his Apoſtles. M.C. produces, *Gal.6.* where he that is taught in the word is to communicate to him that teacheth him in all good things. But no man is enjoyned how much, but therein is left free, neither is any one engaged to communicate to him by whom he is not taught; Then M.C. cals for the Magiſtrate to puniſh evill doers, but cannot prove the non-payment of tythes to be an evill deed, and to encourage them that doe well; and do not they do well, who deſire that the ſlaine ceremonies may be buried in Chriſts grave, and much better then they who would rake them out? Then to ſound the profundity of his braine, he cronicles, That one may do a duty freely, though the Magiſtrate command it, but a man fearing God muſt not ſin againſt his duty to God, by the commands of what men ſoever, ſince we find our ſelves in the Goſpel, neither enjoyned by duty to pay tythes; nor liber-

Gal. 5. 4, 5

1 Cor. 7 23.

liberty left us to revive the dead ceremonies of the Law, we canot freely betray our consciences in offering such a sacrifice; M. C. demands, if they that rob him against Law, will freely maintaine him without Law: If he be a Minister of Christ he must have recourse to the Gospel for maintenance, and if Saints embrace him as such an one, they will and ought to maintaine him without mens Laws. It is next asked; Whether the prophane and hereticall will maintaine Orthodox Ministers. I would gladly see where the Gospel expects from such Minsteriall maintenanance, whileſt such. Must Christs Ministers be fed out of the troughs of Swine, Mr. C. told us even now, that the Preacher of *Harble-downe* shook of the dust of his feet, and I am confident such a practice is more justifiable from Scripture, then to force tythes from them who despise both Ministers, and Ministry. Then Mr. C. argues, that if Ministers must be maintained by voluntary contribution, that they will be ensnared to daube up those people; and the same argument holds, that if some men settle on them Tyths, that they will daube them to keep their Leviticall Patrimony, and do they not bravely daube, and grease their Patrons, whose servants, orators flatterers they will be, and theirs for a Presentation: Then the man not without a notable forehead publisheth, That heresies will abound as in *Pauls* time, if there be not setled maintenance. This is a gallant straine, and had need be powdred up for feare of savour; can a man be so wilfully blind, as secretly to charge the heresies in *Pauls* time upon the want of setled maintenance; but he can see as well through a stone-wall, as through a Tyth-shocke? doe setled riches preserve from heresies? or rather are they not the poyson of Churches? as *Austin* said, *Religio peperit divitias, & filia devoravit matrem.* It would please the Parson well to have the Church planted in *Dives* his Family, and to have *Lazarus* excommunicated. Can an earthly Law preserve from heresies, more then that Apostolical spirit which breathed in *Pauls* time? who are fuller of heresies then the *Romish* Synagogue, and yet who swimme more in Tythes, and other riches? Nay the Whore *Rev. 17.* hath her abominations and filthinesse of fornication poured into a Golden Cup. If forcing of tythes will drive and keep out heresie, it verefies the old Proverbe; that one heat will drive out another, one heresie another. We are told Christ paid tribute, what is that? since he, nor his tooke no tythes, must all the Land be tributary to the Priest, have they conquered us into a vassallage? Then he saith, Tythes be due by a Civill Law, even now, he brought forth the old Law of God, which is changed, and told us of robbing God.

Then he perswades himselfe, that none can deny, but that Tythes be

be the equalleſt way; it would be worth ſeing, if he ſhall call forth but halfe ſo many arguments to back his aſſertion, as their be men, who upon demonſtration can ſhew, that there is no equality in them. Why ſhould a poor farmer pay more then a rich Landlord, or a great Shop-keeper? Then *M.C.* ſaith he hath as much right to the tenth part as the owner hath to the nine, that muſt be underſtood, he as a Miniſter hath this right. But till he can ſhew where the Goſpel enrights him to the tenth, he muſt give men leave to be at their choice whether they will beleeve it or no.

In the next place, Mr.C. doth not love to heare of going to another pariſh to be paid better, which is a ſure marke of a good benefice. He ſaith, ſo to do would make Miniſters Runagates; But who made a runagate of the good man of *Harble-down*, and of other, who poſt from Benefice to Benefice for gaine. Now the feet which could ſhake of duſt againſt a ſmall living, are ſunke ſo deep in the mire of Tythes that they muſt not be wagged; then we are told, that Chriſts owne would not receive him. But he did not force himſelfe upon them, which he might have done, with much more reaſon then Mr. *Culmer*, ſurely he cannot challenge whole pariſhes to be his owne, if he can, he were beſt claime the firſt borne, and to take the price of redemption, which was in force when tythes were, *M.C.* tels us it is a prejudice to their Miniſtery to be in and out. Poor men they be aſleep and dreame not of this thought, when the great Barnes cry *Come*, then the *Eccho* is, *Here we be, how ſhall we get in*? Then if they or theirs, be Coſen to a Patron, or a Committee man, or the like, or acquainted with them, they run to them to helpe them obey the call of the Barne, which in no caſe will goe out of their eares, Num.18.

In the 13. page *M.C.* would turne oppoſition of Miniſters into oppoſition of State, as if Miniſters were the States Embaſſadors. And to applaud the Civill Seal, which he glories to have received to his Miniſtry; he expreſſeth that the Scripture ſpeakes of ſending, But the New Teſtament ſpeaks not of earthly Kings ſending of Goſpel-miniſters, the Lord of Lords, and King of Kings ſends his owne Embaſſadours; and to fill up the Epha of guile Mr. C. addes, that ſome would would be ſubject in nothing, meaning thoſe that cannot pay tythes. A pure Neronian blaſt, fit language for the Hue and Cry, juſt as if of old they ſhould have ſaid, becauſe *Paul* bid us not be ſervants of men, and to ſtand faſt in our liberty, in which Chriſt hath made us free, This *Paul* whom they called *Peſtilent fellow*, would have us ſubject in nothing. But let me tell M.C. that we can freely give to *Cæſar* the things which be *Cæſars*, though we dare not make the Commandement of 1 Cor.7. 23. Gal.5.1.

God

God of no effect by Tradition, being taught that they worſhip God in vain, *who teach for doctrines the commands of men*, Mat 15.6.9. Then M. C. as if he knew the way, plainly affirms, *That ſome will go to hell to ſave charges*, paying of tyths will not keep men out under the Goſpel; ſome men have bought hell with money, in thinking to buy heaven, in giving great ſums for buls, pardons, diſpenſations. Then *M.C.* diſlikes that any ſhould ſay they hear him not, & therefore need not pay him tyths, becauſe they may heare if they will, but ſome cannot communicate with the Pariſh Parſons, ſome again have land in three Pariſhes, and cannot partake of ſpirituall from them all, by the Pariſh account, and yet they all will claim temporals. Then he tels us, *that Mrs. complains of ſervants now they are not compelled to go to Church at home*; he hath not forgot, that when men were ſtrictlieſt bound to their Pariſh Church, as he calleth it, that then there was ground enough to complain of ſervants, and maſters alſo, when was there more ſporting on the ſabboth, &c. *M.C.* would never think of ſlaſhing thoſe to pariſh aſſemblies, who in conſcience cannot joyne there, but are led by an enlightned conſcience to ſpend the Lords day elſwhere to their ſouls edefying, according to Gods word, but that he wants their tyths, as if ſuch an offering would expiate any ſin. Then *M.C.* to perſwade men to pay him, tels them they *have paid tyths to popiſh Prieſts, & altar Prieſts*, and hath he not as much right to them as they; what goodly preſident *P. Sheepheard* hath gotten: Then we are aſſured, *that the Parliament will not bee companions of Theeves, nor guilty of other mens ſins*. Many rejoyce at it that our worthies will not force men to pay tythes, who in conſcience cannot pay to whom it would be a ſin to pay; *what is not of faith is ſin*. Then he queries, *Whether we think their will be a failer of Juſtice in Parliament*? Truly, many hope not, and for all M.Cs. accuſations, they hope to ſee their righteous tranſactings in removing of tyths. Then he publiſheth, *That combination againſt Law is ſedition*. But when they wanted the Biſhops down who were eſtabliſhed by law, that they might get in their rooms, then it was not ſedition in them for to move againſt them. Then they pleaded to be eaſed by the Parliament in the correction of the oppreſſing laws, and that is all the combination againſt law that I know honeſt men to uſe in reſpect of tyths; even humbly to deſire the Parliament to repeal that Law, which enforceth conſcientious men againſt their conſciences. But he cavels at holines next, with this Queſt. *Is fraud holines?* as if not to pay tyth could be accounted fraud, then we are told, *That theſe are times of diſcovery*. Many of *M.Cs.* tribe have proved it true, in ſhewing what they are. Then he declares *That a good man is a Law to himſelf, when he can do evil without danger of law, and that tyth-robbing hath*

ever

ever been the badg of a Knave. But why doth *M.C.* put light for darkneſſe, and darkneſſe for light; May any by Law continue what Chriſt hath aboliſhed? can the law of man make that good which is not good? though a good man be good without law, yet he cannot be evil by law Who doth *M. C.* call *Tyth-robbers*, they who take tyth, where men cannot pay tyth, or thoſe who pay no tyth. If a man be a knave for not paying tyth, then is he a knave for following of Chriſt and his Apoſtles, and the Saints in the Primitive times, who neither took nor paid any; it is to be hoped that the next book *M. C.* publiſheth will be a Callender full of new holidays, where we may look to ſee Tyth-payers cannonized for ſaints, and feſtivals to be kept, if not for their ſakes, yet at their coſts. But no men ſpeak ſo much unlike *Peter* as they that pretend moſt to *Peters* Chair; and what man can ſpeak more unlike *Paul* then he that pretends to the name of *Paul Sheepheard*? Doth *Paul* ſay, *It is the badg of a Knave not to pay tyths*? No, no, this is ſome of the *Hue & Cry Orthodox divinity*, and the vomit of *M.C.* ſtomack, who further ſays; *That he that makes no conſcience to pay tyths and other duties to the Minſter, will be found unconſcionable in all his dealings when he hath advantage, whatever fair pretence of conſcience he make*. *M. Cl.* dialogue will not waſh away the blot which this foul ſlander caſts upon his name; but becauſe he ſaith it is matter of his own obſervation, it is the leſſe wonder, becauſe he looks on ſuch men through the ſpectacles of prejudice; but however *M.C.* overlook'd them; there be many that cannot pay tyths, who have as few motes in their eyes as himſelfe, and ſhew as great a conformity to Chriſt in the whole courſe of their converſation as he doth, or can do. Mr. C. *accuſed ſome to be enflamed with belliſh Covetouſnes*. When, or from what pit aroſe thoſe ſparks which have enflamed *M. C.* tongue that it ſcorches ſo hotly in theſe fiery fire revilings. Then he ads *It is but a figleafe to cover the withholding of tyth, under pretence it is but tyih:* and when Chriſt who judgeth righteouſly ſhall appear, I doubt it will prove little better then a fig leaf to many, to cover the coveting of their neighbours goods, under pretence that it is tyth. Then to ſtrike at the very root, we are told, *That it is the depth of Satan to ſet pretenders to new light ſeekers, &c. to quench the light of the Goſpel by taking away the livelihood of the Miniſter*; which brings to my mind that paſſage concerning Satan, of whom it is ſaid, *That he ſhall rage, having but a ſhort time*; what can be foamed out more againſt the people of God, then may be found in the *Hue and Cry* of *P.S.* As for the light of the Goſpel, it is of a more divine nature then to be quenched by the decay of the oyl of tyths; and it did ſhine brighteſt when it had none of that forraign fewel: and when lamps have been fulleſt of that oyl, the light of the Goſpel hath been

moſt thick and cloudy, and filled with the ſnuffie ſtenches of domineering humane inventions. To *M.C.* next leaf I have replyed, in the beginning of my anſwer, only I ſhall quote one clauſe of the *H. C.* then paſſed over, which is this; *M.C.* affirming, *That Gods word and not our reaſons muſt be the rule of our life and converſation*, I would *M. C.* would have the ſent of that notion in his noſtrils when he hunts after tyths, and meaſure out his maintenance by the line of the Goſpel. Then *M.C.* tels us, *That Barnaby Sheaf*, to wit the *Impropriator*, *wonders why men be ſo obſtinate as not to pay tyths*; and may he not wonder whoſe eyes be daubed up through partiality and intereſts, all the while in the Dialogue, *Barnaby* ſtood mute, and now is called forth inſtead of a Clerke to ſay *Amen*, to *P. Sheepheards* Orthodox ſtuffe. Now he can ſing in tune with *Paul Sh.* and ſay, *Men are unperſwadeable by clear light and reaſon*: But where ſhall we find that clear light and reaſon, the *Hue & Cry* only groaps in the dark, or doth the clear light and reaſon ſhine in the firmament of *Rome*? But a candle of their owne making will give light enough to ſerve their turn. Then *Bar. Shea. Paul Shep.* brother in law ſaith, *his eſtate lyes in tyths*; & can it lye worſe? *he is unwilling to be undone*; O that he were ſo unwilling to undoe others. Then he ſaith, *that parſonages have been bought and ſold*, the more is the pity, that poor mens labours and eſtates ſhould be bought and ſold, and ſome have got by the bargain, thoſe who have not may be ſatisfactorily conſidered. But not being able to hold longer, he is ſo anointed with the ſpirit of *hue and cry love*, that he breaks forth crying *for whips and cords*, ſaying, *treble damages are too little*; *O brave Paul!* this is your conſcionable and Orthodox Divinity. Surely the Parſons mind is a bottomleſſe gulph that it can ſwallow up more then treble damages. *M. C.* is leſſe charitable then *Gregory* of *Rome* was who told *Auſt.* that the Church ſhould not require increaſe, what was ſtoln away in earthly things, and ſeek her own good, by the damages of others. But the *hue and cry* can do nothing without a flaſh. Then *M.C.* demands, *Why the Parliament enjoyn tyths*? truly it is the hope and deſire of many, that the Parliament will not enjoyn them; however they muſt chuſe rather to ſuffer then to ſin. *M C.* ſaith *Some of them make brick and have no ſtraw*. What hath *M C.* ſo many heaps of corn, and no ſtraw, hath he found out by Chimiſtry to turne his ſtraw into Wheat? If he have no ſtraw, it is pity that he goes not out of *Ægypt*, and leave his ſtraw maintenance he looks for; if he were to ſpend the ſtraw he hath in brick-making, we ſhould hear another tune: he ſaith alſo, *That ſome of them can glory more then* Paul, *he preach't for nothing, and they for leſſe then nothing*; will any man in the world beleeve it? he that can ſtretch his faith upon the tenter-hook of that expreſſion, I will

Fox 1 18.

Heb. 10. 34

war-

warrant him, it wi
old wives fable; is 50. or 1,
then nothing, a competent m
low two or three hundred a
widenesse of their throat, will
not get some tyth in, yet he cann
his will he fals short of an ear, we see he ten
eares, but what *Paul* did he did voluntarily: then he complains, *They spend their temporall estates in spirituall Livings.* In the 14 P. he called *tyths his temporals*, and here he talks of spirituall livings, indeed he knowes not what to call them, but do great tyth-livings waft so fast, *male parta, male dilabuntur*, he said, *Their livings be their dying.* And no wonder since they live on the dead things of the Law, and when they bury their living by tyths, if it pleased M.C. I will invite some guesse to the funerall: he tels us *They be souldiers*, and if they be Christs souldiers, they will be content with Christs pay, if they be not his souldiers, I will be none of their company.

Then he finds fault, *That men muzzle the Oxe till they make an Asse of him*, Indeed God sometimes makes foolish the wise things of this world, but if M.C. had been so mightily muzled, how could he have cryed out, this *Hue and Cry*, but it is true, that sounds more like braying then any thing els. M. C. *speakes of the trouble of going to Law about tythes*, he may save all that trouble, if he please to follow the example of the Primitive Ministers. It was objected by a Popish Priest to Mr. *Thorpe*. How they should live without law, who could hardly live by the Law of Tythes. To whom he replyed, no wonder, since people know that you live contrary to Christ, and his Apostles; if you would not be maintained contrary to Christ, the hearts of the people would be open. Mr. C. hints of the Kingdome of Christ being lookt upon for a Kingdome of fooles, for neglecting their livelihood. I thinke few of our English Tribe of *Levi* are guilty of that folly; When they goe to a Benefice, the first question is, *How big is it, what is it worth?* And the world without question accounts Christs servants fooles, for their leaving father, mother, house and land for Christ, though some are so wise, as not to part with their Leviticall Patrimony for Christ. Then Mr. C. would have those quarter souldiers that pay not tythes. And what if some should be so hereticall in Mr. C. account as to judge it as equitable, that the Parsons (who do plead so much for hospitality) should quarter every tenth souldier, having each tenth sheafe of wheat for bread, and of barley for beer, and of fodder for horse, and Piggs for their Suppers. Then Mr. C. tels us that Kings, Parliament and Bishops, &c. are cryed against for not

Fox 5

better.

alienated lands, and yet he
could . . a Parsonage to be a witnesse
to his Tyth story *it for want of such a maintenance*
there is the guilt of orrible impiety! what preachers
have been more co.. ..ho have been most richly maintained, who have imbitt waters of the Gospel more then they with wormood and gall? who have stabbed more soules with the daggers of their own inventions? Then we are told of the *Pious mind of the founders, and of the stones of the Abbies crying out* &c. Doth not his paper blush at this expression? What, were Abby founders pious minded men now? what, were they not built for the Abbots and Monks to say Masse in. *Willet* in his *Synopsis* saith, speaking of Monasteries, the Lands which were bestowed on them, were first given upon an evill intent, that the Monks by their prayers should redeem the souls of their founders, who most of them had committed some notable sin, and so *pro remedio animarum*, built them. King *Ethelstand* for killing of his brother *Edwin* built two for his soule, &c. surely, this is not religious founding. Did M.C. abuse the pious minds of the founders at the Cathedrall window in *Canterbury*? Surely, if Sathan should set some men on the Pinacle, and shew them the glory of the world, and say as he did to our Saviour, *All these things will I give thee*, if he should be as good as his word he should be a pious founder. *Mr.C.* likes not to have his reward in money, it seems he would be his owne carver. But yet if the State will come up to his condition, they be allowed by him the honor to pay him his hire; Providing for the Country Clergy somewhat more then for the City, because saith he their charge is more; In keeping horse and servants for Markets, and Lectures, and Mill. It might have been added, and for the charges of the *Hue and Cry*; How gladly Mr. *C.* would have his servants and horse weare the publike Livery. And so he drawes to a period, saying, that he prayes, a new way of concluding of *Hue and cryes*, and so he bids farewell, but would not have us fare so well as to eat Tyth-piggs. And so farewell *Paul* untill I see you againe, Farewell *Hue and Cry*, I see no reason to follow thee with such *hast hast, post hast*. But goe thy wayes, and runne, untill thou art out of breath, and then lye downe and breath thy last, and so conclude thy act with

Plaudite.

FINIS.

The Hue and Cry after the PRIESTS:

Nº 6

Who wander from Benefice to Benefice, directed to those who are neer neighbours to the great Parsonages, where (if it be possible) they are to be found.

Bringing an ANSVVER to the MINISTERS *Hue and Cry*; Published by a Devout Clergy-man; *R. Culmer.*

The *Dialogue* explained, the *Priests dresse* pulled off, the *Speakers*, who in the *Parsons* attireing-house were cloathed in a Disguise; Mr. *Culmers* Speakers.

Old Sheepheard. *Barnaby Sheafe.* *Mr. Rob-Minister.* *Mr-Tyth-Short.* } *Alias,* { *Paul Sheep-biter; Barnaby Shift; Rob. Robnot Christs Ministers; Tom hath Tythed too long: hoping the hours approach wherein he shall no longer Tythe.*

The *Imprimatur* saith, Let this *Hue and Cry* passe, follow it *Hast, Post Hast.*

Let it passe the Parochiall, Provinciall, Classicall combination; But for all your haste, we must examine its warrant, least it be a false pretence, and not sealed with the Royall Signet of King *JESUS.*

Can. 5. 7. *The watchmen found me, & smot me, they wounded me* הכוני פצעוני

Micha 3. 11. *The Priests teach for hire.*

Jude 3. *They run greedily after the errour of* Balaam *for reward.*

Published by the weakest and unworthiest of the Labourers in Gods Vine-yard.

CHARLES NICHOLS.

LONDON.

1651

Printed for *Livewell Chapman*, and are to be sold at his Shop at the Crowne in [illegible]

EDINBURGH UNIV. LIBR.

A Rambling Hue and Cry coming lately to my hand, with this Superſcription next the *Imprimatur*.

Follow it haſt, poſt haſt.

I Was ſomewhat ſuſpicious that it made more haſt then good ſpeed, or that it made great haſt to paſſe through mens hands, leaſt it ſhould be over-taken, and attached for *A Cheat*. Wherefore I could not but a little commune with the Offi-er, under whoſe conduct it came forth, and that was the Title of *R. Culmer*, and caſting but a glaunce on the Book, I eſpied a deſigne n foot, or elſe the barne Doors would never have made ſo hideous an utcry; And becauſe I would not truſt the firſt ſight, I looked againe ereon, and at every caſt of my eye, I more and more eſpied *A Prieſt-raft* therein. I then enquired whence the *Hue and Cry* came, and the ree firſt Leaves anſwered me, *From compaſſing the Earth*: and indeed ow could the witty Interlocutor ſo dexterioully have met with eve-y Parſons cart, if they had not trotted their horſes to very Jades in ſo *laſſical a ſervice*? Then I very much deſired to know of what race the tratagem was, and to finde out its progeny; at laſt it ſeemed to be f the kindred of *Gangrena*, at leaſt one of the hand-maidens to that weet-lipt Lady; Peradventure it is Midwift into the world inſtead f that Abortive, though often promiſed Rejoynder. But be it what will be, I ſhall ſend abroad the examination of the *Witneſſes* there roduced, that ſo, if you ſhall meet with the haſty *Hue and Cry*, you ay underſtand its hidden language. But what need the Author be in ich poſt, and ſweat, and froath himſelfe in ſuch *A haſty Outcry*, the arveſt being no nearer? doth he meane to ſet his ſeale upon every nth Blade of corne as it peepeth out of the ground?

In the Title Page there be 3 Texts alleadged as witneſſes; The firſt is, *Mal.* 3. 8. which made me almoſt thinke that ſome wandring Jew, bor-owing the Title of *R. Culmer*, in his pilgrimage to the Temple had allen aſleep, and being halfe aſleep, and halfe awake, as in a dreame, ad cryed out, will you rob God of Tythes and Offerings? or it is oſt evident that this Text refers to *Iſrael* who paid Tythes to Prieſts nd Levites, and the Author of the *Hue and Cry* ſaith, *p* 15 *We are no*

Priests, and it is the more shame for him that he urges this place, fo
Malachi tels us that the sons of *Levi* must be purged in the third ver
of this third *Chapter*, and in the seventh verse of the same Chapter, th
Prophet tels Israel they were gone away from Gods Ordinances, in
stancing in Tythes, and thereupon saith *Malachi*, God is robbed. An
it was then robbery of God, because God reserved the Tyth, when h
gave *Israel Canaan*, and gave it to the Priests and Levites for the servi
of the Tabernacle, and in the 10. verse of this 3 of *Mal.* saith the Pro
um. 28. phet, bring the Tythe into the store-house, that there may be meat i
Gods house; According to that Law in *Deut.* 12.5,6 and elsewhere
In which *Israel* was enjoyned to go to the place God should chuse, an
thither they were of old to bring their offrings and tyths, and there
eat them before the Lord in his house, *Mr. C.* knowes the Parsona
Barne is not that Store-house God hath chosen no one place whereu
to Saints under the Gospel should bring their offerings. Gods mate
all house made of stones, &c. is destroyed, and therefore there can
no meat eaten in it, God hath separated no part of our estate for hi
1 2.14. selfe more then other, Christ hath taken away that hand-writing o
eb. 7.12. Ordinances, & Saints rob not God in keeping their Tenth; But the *H*
and Cry committeth a Rape on the Text, adulterating the sence there
to selfe ends. The next witnes which the *Hue and Cry* calleth in,
Act. 5.1. *Ananias* and *Saphira* sold their possessions, and kept back pa
of the price, which very witnesse doth cast the Author in his piteo
plea for Tythes, for it discovers a change of the Law of tythes, sin
the change of the Priesthood, had tyths been in sort instead of bringi
in their possessions *Ananias* should have brought in his Tyth, & it she
a difference between the possessions of Saints under the Gospel, & *Isr*
evit. 25. in the land of *Canaan*. The land of *Canaan* was Gods, and might not
3. sold for ever, and the tenth was Gods by speciall reservation; But *An*
nias possession was his own, in his own power, as the Apostle testifies,
might sell it for ever, Tenth and all; otherwise he might colourab
have replyed, that the part of the price which he kept back was to
tisfie the Priest for tythes. But what thick scales are before *M. C.* eye
who lardly discernes this Scripture as well as the blind man in t
Gospel did men, who saw them walk, like trees. *M.C.* sees whole po
ark 8. session stand like tythes, and tythes like whole possessions, for by th
Text he can descerne no interest in the [illegible], but if he will follow t
presidet in this 5 of the *Acts*, we must bring the price of our who
possessions, and lay them downe at his feet, and who will be the Leve
ler then But *M.C.* may doe well in his next *Hue and Cry* to decla
who sold him the tenth of their estates, and stood not to the bargain

If he can charge any that profeſſe Chriſt with a Lye, (as that was the ſin of *Ananias*) let them beare their ſin and ſhame; but whileſt he craftily ſlanders the truly conſcientious, it is not the fig-leaf of a Dialogue will cover his nakedneſſe, from being an accuſer of the brethren.

The next place alleadged is, 2 *Cor.* 11.26. *In perils of Robbers, in perils of falſe brethren.* It is no great wonder that *M.C.* meets with robbers ſometimes, travelling ſo often between the Committees threſhold and his owne barne doors, ſurely Robbers know fat Parſons, and they can digeſt the price of two or three Tyth Piggs without the thought of Sacriledge; But let me aſſure you *M. C.* if you call the people of God theeves under the flouriſh of a Dialogue; falſe accuſers will one day be arraigned at a moſt dreadfull tribunall, where a Book ſhall be opened more righteous then your *Eaſter* Book, out of which they ſhall be adjudged; If falſe brethren were perilous to *Paul*, muſt none of the trueſt Miniſters be perilous to true brethren?

In the next place I met with the Epiſtle dedicated to the Committee. In the Front whereof my Lord Generall was fixt, moving the Parliament for the reliefe of the oppreſſed. And Sir, in that motion why moved he not againſt the oppreſſion of Tythes; then *M.C.* cloaths the Miniſters in gay titles as Able, Orthodox, &c. and it is to be hoped that his brethren when their pens are active to reward him, will remember the Able, Orthodox, *Hue and Cry*, and ſpread a skirt of applauſe upon the Author that he be not naked. But the committee are informed that the Miniſters are the moſt oppreſſed party in the Land, and to prove his aſſertion, he wonderfully argues, that they have ſcores of complaints againſt their oppreſſors: It is as ſoon ſaid, they are the moſt oppreſſing party, and there is as good Logick to prove it, for there are hundreds of complaints againſt their oppreſſions; then *M.C.* ſaith, If he ſhould hold his peace the ſtones of the wall, and beames of timber in the barne would cry: That is if he ſhould hold his peace, and not make ſuch a noyſe, the very barnes would cry down tythes, and therefore the Hue and Cry out cryes them, to drowne their language from being underſtood, then *M.C.* affirmeth; That Miniſters ſuffer under the people, as they did under the Prelates; But forgets to enforme us, that the people ſhould be troubled to diſcerne, whether the Biſhops were removed, or no, but that the honourable, and our honoured Parliament commiſſionate not theſe Hue and Cry Merchants to laſh all whom they make offenders at their pleaſure. Then Mr. *Culmer* ſmooths over his owne Pariſh, as if he complained not againſt them, but he limits his encomium with this clauſe, As to late tranſactions, implying that formerly the Hue and Cry might have

hunted for them. But they having done ſufficient pennance, he publiſheth their abſolution. Yet he ſaith, he hath cauſe to cry out againſt one or two, and the tythes of one or two will pay for his three ſheets, ſince they are not ſealed with his Leviticall ſignet for good Church-men; Then Mr. *C.* glories, That his plaine diſcovery of the diſeaſe will procure a ſpeedy remedy from the State and Church Phiſitians. And who can dreame of a leſſe effect, ſince the Hue and Cry hath plaid the Mountebanke, and look'd into the Urinall with Spectacles that fit the ſight of old women of an hundred yeare old at the leaſt, and cryed out Leproſie, who judges healthineſſe not by the quality, but by the quantity of blood; ſtuffe the barne, and the Hue and Cry will ſay all is well, though it be with the moldie bread of Tythes. But this Maſter-peece of wit, muſt be preſented to the Committee, and could the Author do leſſe then gratifie thoſe whoſe threſhold he ſo haunts, with ſome profound peece to eternize their names? But let me commune with the Book, and ſoftly whiſper one word into the ear of the Hue and Cry, and therefore *Dromo adeſdum*, ſpeake the truth once, and tell me this *Queſtion*, Why art thou guilded with the name of the Committee in thy Epiſtle? *Anſ. H.C.* Truly, I could never have paſſed from door to door, but every where ſhould have been baited like a Beare at a ſtake, as I do very well deſerve, had it not been for this ſhift; Moreover I am ſent by my ſharpneſſe (if it be poſſible) to whet the Committee to an edge to cut ſome, whom they find not worthy of bonds, and therefore let me paſſe, Haſte, Haſte, leaſt I come too late. *Reply*, Thou ſhouldeſt have paſſed for me, and I would never have ſpent drop of inke to croſſe thy haſty journey, but that by this Hue and Cry ſo many fowle blots are injuriouſly caſt in the faces of honeſt men, that I could not in conſcience but wipe of thoſe undeſerved ſtaines; And ſo I come to the deſigne of the Author, which in generall is to keep up tottering tythes; and herein I cannot but obſerve, how God hath blinded his eyes, and broken the deſigne in the very management. Indeed Mr. *Culmer* hath found out a new way of gleaning into his Vintage, the ſowre Grapes of Tythes; for having carryed all he could into his Barne, he hath bound up the rakings in a Book, and its probable he may have a good market for them; many may purchaſe his experiments, to learne thereby to Tythe moſt artificially. He hath laboured to rake every gratten for the Parſon, but he hath taken a courſe to make the boughed Shocke thinner then ever, for he hath taught men (to coſen, as he calleth it in Print) and no queſtion but many may be apt Schollers, and hundreds may learne by the Hue and Cry, the myſtery of Tything-Short. And this great Ingineer who thought to have undermined the

the reputation of good men, and to have consumed their fame by the wild-fire of his Hue and Cry, hath done little else then blown up himselfe, and Tythes, that darling of his Bosome in his traine. It is wonderfull to see what a profound Student the Author is, in what he calleth *Cheating*, as if he were an old Doctor at it. Surely the aggrieved Clergie have wrung their hands before this Champion, for the decay of their Merchandize, he hath notable intelligence from the Barns, how thin they are, and how they come to be so starven; he hath registred whole leaves full of tricks to teach men to Tyth-Short, and if they be his owne inventions, he hath sweat faire to teach men so compendious a way to keep their tenthes, and may commence Master of that Art, and weare the Garland before all that ever went before him. But if they be stories of what is past, the ages to come will be beholding to *M. C.* for so painefull a gleaning up, and so zealous a recording of the practices of the generation past for their instruction; and to have compleated the Hue and Cry, *Mr. C.* might have added this outcry: *O yes, O yes*, If any poore aggrieved Parson, have complaint to make, against those who cannot pay Tythes, let him come to my Court of Records, and now whilest I am pursuing my Hue and Cry, having Commissionated my selfe to be chiefe Officer, I will set forth his complaint, to the utmost power of my Gigantine arme in Print: But I shall passe over his Tricks, leaving them for any one to improve to the best advantage, and shall goe forth to unmaske the designe further; the Author labouring to Cloake the single-hearted intentions of men guided by the Word in the ugly and hatefull disguise of Malignancy, Levelliſme, and Prophaneneſſe. And to the tune of this Pipe dances the first page, wherein *Mr. C.* clearly hints that the reasons which move men to act against Tythes are: First, that Ministers may be their Trencher-Chaplaines; but he is whist, and tels us not, whose Trencher-Chaplaine the Assistant to the Dr. of *Harble-downe* was, whom the following story so applaudes: then he insinuates that the Priests are hindred from Tythes, because they be Round-heads: But if *Mr. C.* be pleased to pull off his Maske, he may see that those he calleth Malignants, are the most devout Tythe-payers, and they are beholding to him, for so befriending them for their paines, as secretly to brand those who cannot pay Tythes, with the obloquie of Malignancy. Moreover it is experienced that there be many who although they cannot pay Tythes, yet are as true and trustie to the State as the best of *Mr. Culmers* tribe; and let me informe *Mr. C.* that if ante-Statisme condemne men, most of his Coat will fall as short, and shorter of praise, as those whom he secretly bespatters with Malignancy for

not

not paying of Tythes; and becauſe it here ſuteth, I ſhall alleadge ſomewhat from the 16. and 17 pages, there being ſickned lins, waxing faint, and feeble, by the ſame diſeaſe; Where *Mr. C.* though the lips of *Tom Tythe-Short*, would perſwade us that thoſe that cannot Tythe it to his content have gotten Mr. *Maligo* to be their Paſtor, and want the Communion on St. *Chriſtmas* day, and other Coat-card dayes, and that they feaſt Mr. *Maligoes* Carcaſſe, who preacheth Elephantly, &c. but through this miſt men may clearly ſee, that many who cannot pay Tythes are ſo far from affecting Mr. *Maligo*, that Mr. *C.* Tribe ſents the worſe in their noſtrils, for their *Maligo* ſavour, and they do not trouble Mr. *C.* for his communion, though ſome may expect Mr. C. whole ſervice, who pay him whole wages; And for Coat-card Sermons (to ſpeake in Mr *Cs. owne* Dialect) they ſo ill reliſh them, that they affect thoſe men the worſe, whoſe dreſſe makes them looke like one of the *Coat-cards*; and if *Maligo* men ſpeake ſo Elephantly, we may judge of what Iſland M. C. is, for he hath written very Elephantly, ſhewing a great tooth ready to bite if it were but ſharpened with power; and it is to be ſuppoſed that Mr. C. is not much behind hand for plum-porredge Sermons which he ſo accuſes, and though he blame ſome for keeping Sermons in the Pickle, yet it is more then probable that he hath ſomewhat in his powdring Tub: and we ſee a Dialogue in brine what Maſters and Dames ſo ever it pleaſes. Then Mr *Maligo* is accuſed for giving the Communion to all comers, like Hogs to a Trough, which thing though it be abominable, yet it would trouble us to reckon how many Swine, M. C. hath fed with that bread, and if that be Mr. *Maligoes* badge, we ſhall finde Mr. *Maligoes* good-ſtore. But I would entreat Mr. C. though ſome ſtand to the corrupt principles, which they have ſucked from the Pulpits, and know not how to break their old wheel-trades to drive after him, but loue their old faſhions wherein they have been dreſſed by Clergy hands, I ſay, I would deſire M. C. with ſuch not to condemne thoſe who have ſhaken off, not only thoſe ſtinking cloathes, but are deſirous to bee ſtript alſo, and that upon Scripture grounds of the old relique of Tythes.

The next ragg of filthineſſe in which Mr. C. would wrap Antetytheiſts is, Prophaneneſſe; But I am confident ſuch is the guiltleſneſſe of many, in what the Hue and Cry ſecretly charges them, that if they ſhould be covered with the maske either of Malignancy, Prophanenes, or Leveliſme, their honeſt hearts could not know their owne faces in that garbe. Mr. C. addes that no Tyth-payers, are no Sermon men, and that they can well ſpare two things, A prieſt, and a Sabboth. But how can M. C. be ſpared? whom ſhall we then get to write Hue and

Cryes?

Cryes? But many who are dead with Christ to Tythes sanctifie the Sabboth, which they can in no case spare, and delight in Sermons, though not in those Satyrs and Dialogues which are stuffed with subtle slanders; Wherefore I could not but speak the truth to their vindication, who frequent Ale-houses lesse then many of Master *Culmers* Tribe, though he would perswade men that the reason they cannot get Tythes, is, their zeale against Ale-houses, and Oaths; I can easily think, that Ale-houses shrinke the Tyth-heapes of some, but it is because they haunt them so much: Then we are informed that in the 8. of *Amos* we may see the pedegree of some men And in the third of *Mal.* 11. We may see the pedegree of others, where we finde that the Priests teach for hire, both which together conclude, Like Priests, like people.

The third wound that Mr.C. could give ~~Antichrists~~ in their reputation is *Leveliſme*, *pag.* 6. where he sayes under the Title of *Tom.T.*

It goes against my will, I meane my conscience, to pay Tyth rent or Landlords rent, then *Tom* cals himself a *Leveller*, which he explains with this profound proverbe, *Joane should have been as good as my Lady*, &c, here to flatter the Committee, and to blinde the people Mr.C. would perswade that wilfulnesse was all the conscienciousnesse that men used in not paying Tythes; But I here assert it, that the Scripture-guided-conscience holds the handes of many from paying of Tyths, and I would here at large prove it, but I intend not a volumn here, onely I was prest in spirit to draw my pen through the lines of the *Hue and Cry*, to give a dash over the head of the slanders which I there found, and so I humbly refer the Reader to a Booke lately published, entitled, A Declaration of the grounds of not paying, and the grievances of many in being forced to the payment of Tyths. And let me assure, M. C. that such men defie the name of *Levelling*, and the gloſſe he puts upon it, which is, To make *Jane as good as my Lady*; If that be the guise of a Leveller, then, who be Levellers? When tythes make many a Joane Lady-like, as for paying of Landlords Rent, let their practice comment upon their principle. Are they Levellers, or doe they level mens estates? who would not have the Parsons barne level the Country, and be the onely mountaine, and though Mr. C. doth, yet the Gospel doth not call them robbers, who are not Tythe-payers.

Thus I have explained the designe in generall, and so I shall briefly touch the Divinity of *Paul* Sheapheard.

Page 7, M.C. out of the mouth of *Tom. Trumpets* forth *Paul Sheapheard* raise, calling him Able, Godly, Orthodox. But if Tyth-divinity be

the Orthodox ſtuffe Mr. C hath to vent, he will ſcarcely be able to prove it godly under the New Teſtament; then Mr. C. calleth *Rob. Robber*, becauſe he robbeth *Paul Sheepheard* of his good name, and by his owne Logick he is a Robber, in robbing honeſt men of their good names, and leaving Malignant and Leveller in their room; Mr. C. ſaith he rejoyceth in *Slaunders*, but it is ſmall joy to ſuffer as an evill doer, I rather thinke by the Hue and Cry, that he rejoyceth in ſlaundring. He prints moreover that our Governours know the Myſtery of it, when men pretend they cannot edefie by one whom they chooſe not. The Myſtery is eaſily knowne, to wit, that every Church of Chriſt hath undoubted right to chooſe their owne Officers, then he inſtructs his neighbours, that they cannot put tricks upon the Governours; And yet he hath fathered thirty one tricks at leaſt, a whole game of tricks, upon the Committee for patronage, and ſo hath put the trick of an Hue and Cry upon honeſt men. *Page* 8. M.C. aſſerts, that one or two ſway a Pariſh, and ſo do the *Parſon* and *Vicar* if they can. Then he complaines, that ſome be like hounds, that when one yalpes, all open; but we cannot be ſo curriſh as to open in Conſort at the yalping of *P.C.* Blood hound the Hue and Cry: The reſt of that page is ſpent in a ſtory of an honeſt Miniſter of *Harbledowne*. 1 Of *R.C.* as I ſuppoſe, but the commendation being by his owne pen, I ſhall leave it upon record as the Author hath publiſhed it: This honeſt Miniſter (but it is ſuppoſed he hath put on his beſt cloathes in the expreſſion) is called Aſſiſtant to a Dr. *alias* Journey-man Curat: which Dr. is wonderfully applauded, and no wonder, ſince we are ſent to him for intelligence in the *Harbledowne* ſtory. At laſt we are certified, That the good Miniſter went away, and *ſhook off the duſt of his feet againſt them:* and yet I am perſwaded he carryed away as much duſt from them as he could; And where can we finde an honeſt Miniſter, without this badge of goodneſſe, amongſt Mr. C. Tribe? That will not ſhake off the duſt of his feet againſt a ſmall living, to thruſt them up to the knees into the mire of a great Parſonage. But we are told it was done willingly on the Miniſters part; yet it ſeemes he had not the peoples wils to ſtay any longer. In the ninth *page*, Mr. C. cavels againſt free maintenance; where he ſaith, *That the Diſciples were to heale diſeaſes freely*, then he affirmes, that their bodily cures could not but every where bring them in plenteous proviſion, then he addes, *That they were as ſheep among Wolves.* And how could they be ſo plenteouſly provided for, and yet be among Wolves? how could they heale diſeaſes freely, and yet ſell their cures? He addes, *Theſe things are ceaſed.* But their chiefe worke was to preach the Goſpel, and their incou-

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ragement therein, was, what was freely communicated to them, and there is not one clauſe of Goſpell that ſhews us, that this free maintenance was to ceaſe, or to be exchanged for a forc'd maintenance; neither was it changed, untill Churches grew corrupt. *M.C.* documentiſeth us, *That maintenance is as due to the Miniſter, as hire is to the Labourer*; ſo it was of old, and yet it was left to the people to contribute, as God moved their hearts. But by what new found Law or Oracle would Mr.C. perſwade men, that they muſt pay thoſe who doe no worke for them, he would have men pay thoſe whom they never hired, and though they doe labour to pull downe Chriſts buildings, yet he would have them paid: The labour it ſeems muſt be conſidered, though it be a labouring to deſtroy: But he that ſets ſome at worke will pay them their wages. Neither doth Chriſt hire his labourers with Tythes. Maintenance indeed the Goſpell allowes, and it is ſo a debt that it is free, and ſo free that it is a debt, as ſaith the Apoſtle, *Rom.*15.27. It hath pleaſed them of *Macedonia* and *Achaiah* to make a contribution, *ver.* 28. The Apoſtle addes, their debtors they are, giving us the reaſon, towit, they had been made partakers of their ſpirituall things; where we ſee it was a debt, and it was due for ſpirituals, and to diſcharge this debt it pleaſed them to contribute, and they contribute what they pleaſed; no bounds were ſet them, no outward force compel'd them. He that receives ſpirituals, owes carnals, but it is left free, neither doth the Goſpel determine, how much he ſhall pay.

Neither can I ſee any warrant to call in earthly power to force men to contribute more then they be free, *Act.*5. the Apoſtle told *Ananias* that it was in his owne power, if he had not brought it, it ſhould not have been compelled from him, he doth not ſay it was in *Ceſars* power, but in the power of the Donor. Indeed we are enjoyned, not to ſow ſparingly, but note the penalty, which is, leaſt you reape ſparingly; it is not added leaſt the Magiſtrate turne Chriſtian, and force it with damage from you, the next verſe croſſeth that, where it is ſaid; God loves a cheerfull giver, yea, and he hates a grudging giver, and to force a man by earthly power to give, who grudges thereat, is to force him to do what God hates. But Mr. C. to ſpeake like himſelfe, that every ſentence might beare his image in its forehead, addes, That mens free benevolence is a Wolfiſh benevolence. And is not the Parſons ſpirit a wolfiſh ſpirit, who if men will not feaſt him, will devoure them; then he tels us that Chriſt found ſuch a wolfiſh benevolence: but he may bluſh at that drop of his pen, ſince neither Chriſt nor his, never went about to force better entertainment by worldly

Lu 4 15 Ro 27. 1 C 2.

2 Co 6,7.

weapons, and would, M.C. be better then our Lord and Maſter, or doth he thinke now nothing to good for him, ſince he hath ſent his Hue and Cry abroad to proclaime his fame? The next thing which is abomination in his eyes is, working with his hands; yet I ſhould be ſorry to ſee M.C. have power to ſlaſh all whom his Hue and Cry perſues, fearing leaſt he worke, and belabour them with hands and feet too. But M *Culmer* ſummons us to diſtinguiſh between the Church in proſperity, and in perſecution, the diſtinction is too too cleare. For the Churches under proſperity began to be Anti-Chriſtian, and to lay the foundation of their Kingdome in the world, whereas under perſecution they were pureſt, and were beſt content to follow the Lord in his leading footſteps.

Then M.C. grants, as being not able to deny. That *Paul* would not abuſe his power, by being chargeable, where it could not be without oppreſſion to the diſtreſſed; And by that grant, multitudes are judged, who though Chriſt give them no power to live of Tythes, yet they abuſe the power they pretend to, in being oppreſſors to the deſtreſſed. For the Prieſt will have from poor men, tyth, who can hardly keep a Cow to feed their infants with milke, yea, the tenth egge muſt not eſcape his fingers, though a poore mans child want it to make a meale, and ſuch like things Mr. Vicar cals his privy Tythes. I do believe that the Goſpel allowes a Goſpel Miniſter, to accept of a livelihood, as due for Goſpel ſervice, in the way of the Goſpel; but I cannot meet with Scripture or reaſon, that ſhewes they ſhould live of the Alter. Then Mr. C. addes, that he is not one penny charge to *Robin* the Farmer for tyths, and other duties, and that he receives none of his temporalls; which is ſuch a riddle, that M. C. muſt charme up *Edipus* to uphold it; Doth he meane that he hath none of *Robins* temporalls, becauſe *Robin* keeps his tythes himſelfe? or doth he meane he hath none of his temporals, adjudging tythes not to be temporals but ſpirituals? or doth he meane they are not his, but Gods, becauſe in the firſt page we are told that God is robbed? but ſurely the man meanes the Tythes are not the Farmers, and if they be not his; how can he pay his debts to the Prieſts (as they call them) with them; the reaſon is given; Becauſe the Farmer payes ſo much the cheaper for the Land, and hires it upon that condition. I never ſaw a Leaſe yet expreſſing that condition, and if it be implyed, what a ſnare is it, that men cannot follow their callings without ſuch a burden? that a man may not hire a piece of land without that bondage which grates his conſcience, and grindes his Family. But is the Parſon no charge to the Farmer, *monſtrum horendum*; though the Land be his Landlords, yet the

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ſeed is his owne, either paid for, or to be paid for. The tillage his owne, the mending of that Land his owne, the harveſt his owne, the ſervants and ſtock his owne; and if *M.C.* can teach the farmer to doe all this without charge to him, it would have gotten him more reſpect then his Hue and Cry, and the tenth ariſeth out of all this; the Land will not bring forth alone. Tythes are ſo chargeable to ſome that they almoſt beggar them, I might have ſaid altogether. A poore Farmer may owe for his ſeed, and plough and dung his land at great coſt, and at harveſt, his crop may not be much more then he ſowed, beſide all other charge, and yet what the Canker, and Crowes, and Rookes, and Dawes have left, the Parſon will Mildew, though the Landlord have as much rent as the Land is worth without Tythes, But the Prieſt is no charge it ſeems, the tenth Sheaf is dung it ſeems enriching the Land, *Contus contrarium verum eſt*; But *M.C.* triumphs, in that Tythes were before *Levi*. So was circumciſion, the ſame *Abraham* in whoſe loynes *Levi* paid Tythes, circumciſed *Iſaac*, ſo was cleanes and uncleaneſſe of beaſts, &c. in *Noahs* time; and yet they are ceaſed, and he that is circumciſed makes Chriſt of no effect; we are informed that Tythes were Gods way: & ſo was circumciſion, ſo was cleanneſſe and uncleanneſſe, but now they are not owned by God being abolished. If Tythes were the way of God for Goſpel Miniſters, then Chriſt, and the beſt of Goſpel-Miniſters were out of Gods way, who tooke none. But M.C. alleadges that Chriſt approved of Tythes, *mat.* 13. But to whom was it approved? even to the *Phariſees*, and is M. C. one of the Sect? But Chriſt had not then altogether fulfilled the Law, and abrogated the ceremonies thereof; and ſince his death and reſurrection, we have not the leaſt tittle of approbation thereof, either by Chriſt or his Apoſtles. M.C. produces, *Gal.6.* where he that is taught in the word is to communicate to him that teacheth him in all good things. But no man is enjoyned how much, but therein is left free, neither is any one engaged to communicate to him by whom he is not taught; Then M.C. cals for the Magiſtrate to puniſh evill doers, but cannot prove the non-payment of tythes to be an evill deed, and to encourage them that doe well; and do not they do well, who deſire that the ſlaine ceremonies may be buried in Chriſts grave, and much better then they who would rake them out? Then to ſound the profundity of his braine, he cronicles, That one may do a duty freely, though the Magiſtrate command it, but a man fearing God muſt not ſin againſt his duty to God, by the commands of what men ſoever, ſince we find our ſelves in the Goſpel, neither enjoyned by duty to pay tythes, nor

Gal.

1 Cor. 23.

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liberty left us to revive the dead ceremonies of the Law, we canot freely betray our consciences in offering such a sacrifice; M. C. demands, if they that rob him against Law, will freely maintaine him without Law: If he be a Minister of Christ he must have recourse to the Gospel for maintenance, and if Saints embrace him as such an one, they will and ought to maintaine him without mens Laws. It is next asked; Whether the prophane and hereticall will maintaine Orthodox Ministers. I would gladly see where the Gospel expects from such Minsteriall maintenanance, whilest such. Must Christs Ministers be fed out of the troughs of Swine, Mr. C. told us even now, that the Preacher of *Harble-downe* shook of the dust of his feet, and I am confident such a practice is more justifiable from Scripture, then to force tythes from them who despise both Ministers, and Ministry. Then Mr. C. argues, that if Ministers must be maintained by voluntary contribution, that they will be ensnared to daube up those people; and the same argument holds, that if some men settle on them Tyths, that they will daube them to keep their Leviticall Patrimony, and do they not bravely daube, and grease their Patrons, whose servants, orators flatterers they will be, and theirs for a Presentation: Then the man not without a notable forehead publisheth, That heresies will abound as in *Pauls* time, if there be not setled maintenance. This is a gallant straine, and had need be powdred up for feare of savour; can a man be so wilfully blind, as secretly to charge the heresies in *Pauls* time upon the want of setled maintenance; but he can see as well through a stone-wall, as through a Tyth-shocke? doe setled riches preserve from heresies? or rather are they not the poyson of Churches? as *Austin* said, *Religio peperit divitias, & filia devoravit matrem.* It would please the Parson well to have the Church planted in *Dives* his Family, and to have *Lazarus* excommunicated. Can an earthly Law preserve from heresies, more then that Apostolical spirit which breathed in *Pauls* time? who are fuller of heresies then the *Romish* Synagogue, and yet who swimme more in Tythes, and other riches? Nay the Whore *Rev.* 17. hath her abominations and filthinesse of fornication poured into a Golden Cup. If forcing of tythes will drive and keep out heresie, it verefies the old Proverbe; that one heat will drive out another, one heresie another. We are told Christ paid tribute, what is that? since he, nor his tooke no tythes, must all the Land be tributary to the Priest, have they conquered us into a vassallage? Then he saith, Tythes be due by a Civill Law, even now, he brought forth the old Law of God, which is changed, and told us of robbing God.

Then he perswades himselfe, that none can deny, but that Tythes be

be the equalleſt way; it would be worth ſeing, if he ſhall call forth but halfe ſo many arguments to back his aſſertion, as their be men, who upon demonſtration can ſhew, that there is no equality in them. Why ſhould a poor farmer pay more then a rich Landlord, or a great Shopkeeper? Then *M.C.* ſaith he hath as much right to the tenth part as the owner hath to the nine, that muſt be underſtood, he as a Miniſter hath this right. But till he can ſhew where the Goſpel enrights him to the tenth, he muſt give men leave to be at their choice whether they will beleeve it or no.

In the next place, Mr.C. doth not love to heare of going to another pariſh to be paid better, which is a ſure marke of a good benefice. He ſaith, ſo to do would make Miniſters Runagates; But who made a runagate of the good man of *Harble-down*, and of other, who poſt from Benefice to Benefice for gaine. Now the feet which could ſhake of duſt againſt a ſmall living, are ſunke ſo deep in the mire of Tythes that they muſt not be wagged; then we are told, that Chriſts owne would not receive him. But he did not force himſelfe upon them, which he might have done, with much more reaſon then Mr. *Culmer*, ſurely he cannot challenge whole pariſhes to be his owne, if he can, he were beſt claime the firſt borne, and to take the price of redemption, which was in force when tythes were, *M.C.* tels us it is a prejudice to their Miniſtery to be in and out. Poor men they be aſleep and dreame not of this thought, when the great Barnes cry *Come*, then the *Eccho* is, *Here we be, how ſhall we get in*? Then if they or theirs, be Coſen to a Patron, or a Committee man, or the like, or acquainted with them, they run to them to helpe them obey the call of the Barne, which in no caſe will goe out of their eares, Num.1

In the 13. page *M.C.* would turne oppoſition of Miniſters into oppoſition of State, as if Miniſters were the States Embaſſadors. And to applaud the Civill Seal, which he glories to have received to his Miniſtry; he expreſſeth that the Scripture ſpeakes of ſending, But the New Teſtament ſpeaks not of earthly Kings ſending of Goſpel-miniſters, the Lord of Lords, and King of Kings ſends his owne Embaſſadours; and to fill up the Epha of guile Mr. C. addes, that ſome would would be ſubject in nothing, meaning thoſe that cannot pay tythes. A pure Neronian blaſt, fit language for the Hue and Cry, juſt as if of old they ſhould have ſaid, becauſe *Paul* bid us not be ſervants of men, and to ſtand faſt in our liberty, in which Chriſt hath made us free, This *Paul* whom they called *Peſtilent fellow*, would have us ſubject in nothing. But let me tell M.C. that we can freely give to *Cæſar* the things which be *Cæſars*, though we dare not make the Commandement of 1 Cor. 7. 23. Gal. 5. 3.

God of no effect by Tradition, being taught that they worſhip God in vain, *who teach for doctrines the commands of men*, Mat 15.6.9. Then M. C. as if he knew the way, plainly affirms, *That ſome will go to hell to ſave charges*, paying of tyths will not keep men out under the Goſpel; ſome men have bought hell with money, in thinking to buy heaven, in giving great ſums for buls, pardons, diſpenſations. Then *M.C.* diſlikes that any ſhould ſay they hear him not, & therefore need not pay him tyths, becauſe they may heare if they will, but ſome cannot communicate with the Pariſh Parſons, ſome again have land in three Pariſhes, and cannot partake of ſpirituall from them all, by the Pariſh account, and yet they all will claim temporals. Then he tels us, *that Mrs. complains of ſervants now they are not compelled to go to Church at home*; he hath not forgot, that when men were ſtrictlieſt bound to their Pariſh Church, as he calleth it, that then there was ground enough to complain of ſervants, and maſters alſo, when was there more ſporting on the ſabboth, &c. *M.C.* would never think of ſtalhing thoſe to pariſh aſſemblies, who in conſcience cannot joyne there, but are led by an enlightned conſcience to ſpend the Lords day elſwhere to their ſouls edefying, according to Gods word, but that he wants their tyths, as if ſuch an offering would expiate any ſin. Then *M.C.* to perſwade men to pay him, tels them they *have paid tyths to popiſh Prieſts, & altar Prieſts*, and hath he not as much right to them as they; what goodly preſident *P. Sheepheard* hath gotten: Then we are aſſured, *that the Parliament will not bee companions of Theeves, nor guilty of other mens ſins.* Many rejoyce at it that our worthies will not force men to pay tythes, who in conſcience cannot pay to whom it would be a ſin to pay; *what is not of faith is ſin.* Then he queries, *Whether we think their will be a failer of Juſtice in Parliament*? Truly, many hope not, and for all M.Cs. accuſations, they hope to ſee their righteous tranſactings in removing of tyths. Then he publiſheth, *That combination againſt Law is ſedition.* But when they wanted the Biſhops down who were eſtabliſhed by law, that they might get in their rooms, then it was not ſedition in them for to move againſt them. Then they pleaded to be eaſed by the Parliament in the correction of the oppreſſing laws, and that is all the combination againſt law that I know honeſt men to uſe in reſpect of tyths; even humbly to deſire the Parliament to repeal that Law, which enforceth conſcientious men againſt their conſciences. But he cavels at holines next, with this Queſt. *Is fraud holines?* as if not to pay tyth could be accounted fraud, then we are told, *That theſe are times of diſcovery.* Many of *M.Cs.* tribe have proved it true, in ſhewing what they are. Then he declares *That a good man is a Law to himſelf, when he can do evil without danger of law, and that tyth-robbing hath*

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ever been the badg of a Knave. But why doth *M.C.* put light for darkneſſe, and darkneſſe for light; May any by Law continue what Chriſt hath aboliſhed? can the law of man make that good which is not good? though a good man be good without law, yet he cannot be evil by law Who doth *M. C.* call *Tyth-robbers*, they who take tyth, where men cannot pay tyth, or thoſe who pay no tyth. If a man be a knave for not paying tyth, then is he a knave for following of Chriſt and his Apoſtles, and the Saints in the Primitive times, who neither took nor paid any; it is to be hoped that the next book *M. C.* publiſheth will be a Callender full of new holidays, where we may look to ſee Tyth-payers cannonized for ſaints, and feſtivals to be kept, if not for their ſakes, yet at their coſts. But no men ſpeak ſo much unlike *Peter* as they that pretend moſt to *Peters* Chair; and what man can ſpeak more unlike *Paul* then he that pretends to the name of *Paul Sheepheard*? Doth *Paul* ſay, *It is the badg of a Knave not to pay tyths*? No, no, this is ſome of the *Hue & Cry Orthodox divinity*, and the vomit of *M.C.* ſtomack, who further ſayes; *That he that makes no conſcience to pay tyths and other duties to the Miniſter, will be found unconſcionable in all his dealings when he hath advantage, whatever fair pretence of conſcience he make*. *M. Cl.* dialogue will not waſh away the blot which this foul ſlander caſts upon his name; but becauſe he ſaith it is matter of his own obſervation, it is the leſſe wonder, becauſe he looks on ſuch men through the ſpectacles of prejudice; but however *M.C.* overlook'd them; there be many that cannot pay tyths, who have as few motes in their eyes as himſelfe, and ſhew as great a conformity to Chriſt in the whole courſe of their converſation as he doth, or can do. Mr. C. *accuſed ſome to be enflamed with belliſh Covetouſnes*. When, or from what pit aroſe thoſe ſparks which have enflamed *M. C.* tongue that it ſcorches ſo hotly in theſe fiery fire revilings. Then he ads *It is but a figleafe to cover the withholding of tyth, under pretence it is but tyth*: and when Chriſt who judgeth righteouſly ſhall appear, I doubt it will prove little better then a fig leaf to many, to cover the coveting of their neighbours goods, under pretence that it is tyth. Then to ſtrike at the very root, we are told, *That it is the depth of Satan to ſet pretenders to new light ſeekers, &c. to quench the light of the Goſpel by taking away the livelihood of the Miniſter*; which brings to my mind that paſſage concerning Satan, of whom it is ſaid, *That he ſhall rage, having but a ſhort time*; what can be foamed out more againſt the people of God, then may be found in the *Hue and Cry* of *P. S.* As for the light of the Goſpel, it is of a more divine nature then to be quenched by the decay of the oyl of tyths; and it did ſhine brighteſt when it had none of that forraign fewel: and when lamps have been fulleſt of that oyl, the light of the Goſpel hath been

moſt thick and cloudy, and filled with the ſnuffie ſtenches of domineering humane inventions. To *M.C.* next leaf I have replyed, in the beginning of my anſwer, only I ſhall quote one clauſe of the *H.C.* then paſſed over, which is this; *M.C.* affirming, *That Gods word and not our reaſons muſt be the rule of our life and converſation*, I would *M. C.* would have the ſent of that notion in his noſtrils when he hunts after tyths, and meaſure out his maintenance by the line of the Goſpel. Then *M.C.* tels us, *That Barnaby Sheaf*, towit the *Impropriator*, *wonders why men be ſo obſtinate as not to pay tyths*; and may he not wonder whoſe eyes be daubed up through partiality and intereſts, all the while in the Dialogue, *Barnaby* ſtood mute, and now is called forth inſtead of a Clerke to ſay *Amen*, to *P. Sheepheards* Orthodox ſtuffe. Now he can ſing in tune with *Paul Sh.* and ſay, *Men are unperſwadeable by clear light and reaſon*: But where ſhall we find that clear light and reaſon, the *Hue & Cry* only groaps in the dark, or doth the clear light and reaſon ſhine in the firmament of *Rome*? But a candle of their owne making will give light enough to ſerve their turn. Then *Bar. Shea. Paul Shep.* brother in law ſaith, *his eſtate lyes in tyths*; & can it lye worſe? *he is unwilling to be undone*; O that he were ſo unwilling to undoe others. Then he ſaith, *that parſonages have been bought and ſold*, the more is the pity, that poor mens labours and eſtates ſhould be bought and ſold, and ſome have got by the bargain, thoſe who have not may be ſatisfactorily conſidered. But not being able to hold longer, he is ſo anointed with the ſpirit of *hue and cry love*, that he breaks forth crying *for whips and cords*, ſaying, *treble damages are too little*; *O brave Paul*! this is your conſcionable and Orthodox Divini-
118. ty. Surely the Parſons mind is a bottomleſſe gulph that it can ſwallow up more then treble damages. *M. C.* is leſſe charitable then *Gregory* of *Rome* was who told *Auſt.* that the Church ſhould not require increaſe, what was ſtoln away in earthly things, and ſeek her own good, by the damages of others. But the *hue and cry* can do nothing without a ſlaſh. Then *M.C.* demands, *Why the Parliament enjoyn tyths*? truly it is the hope
10.34 and deſire of many, that the Parliament will not enjoyn them; however they muſt chuſe rather to ſuffer then to ſin, *M.C.* ſaith *Some of them make brick and have no ſtraw*. What hath *M.C.* ſo many heaps of corn, and no ſtraw, hath he found out by Chimiſtry to turne his ſtraw into Wheat? If he have no ſtraw, it is pity that he goes not out of *Ægypt*, and leave his ſtraw maintenance he looks for; if he were to ſpend the ſtraw he hath in brick-making, we ſhould hear another tune: he ſaith alſo, *That ſome of them can glory more then* Paul, *he preach't for nothing, and they for leſſe then nothing*; will any man in the world beleeve it? he that can ſtretch his faith upon the tenter-hook of that expreſſion, I will

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warrant him, it will be a ſufficient ſize to reach to the bottom of any old wives fable; is 50. or 1,2,3 hundred pounds a year nothing, yea leſſe then nothing, a competent number of ſuch devourers, who can ſwallow two or three hundred a year, and judge it nothing, through the wideneſſe of their throat, will eat up and beggar a Iland. If *M. C.* cannot get ſome tyth in, yet he cannot glory as could *Paul*, for it is againſt his will he fals ſhort of an ear, we ſee he ſends *hue and cry* after the looſe eares, but what *Paul* did he did voluntarily: then he complains, *They ſpend their temporall eſtates in ſpirituall Livings.* In the 14 *P.* he called *tyths his temporals*, and here he talks of ſpirituall livings, indeed he knowes not what to call them, but do great tyth-livings waſt ſo faſt, *male parta, male dilabuntur*, he ſaid, *Their livings be their dying.* And no wonder ſince they live on the dead things of the Law, and when they bury their living by tyths, if it pleaſed M.C. I will invite ſome gueſſe to the funerall: he tels us *They be ſouldiers*, and if they be Chriſts ſouldiers, they will be content with Chriſts pay, if they be not his ſouldiers, I will be none of their company.

Then he finds fault, *That men muzzle the Oxe till they make an Aſſe of him*, Indeed God ſometimes makes foolith the wiſe things of this world, but if M.C. had been ſo mightily muzled, how could he have cryed out, this *Hue and Cry*, but it is true, that ſounds more like braying then any thing els. M. C. *ſpeakes of the trouble of going to Law about tythes*, he may ſave all that trouble, if he pleaſe to follow the example of the Primitive Miniſters. It was objected by a Popiſh Prieſt to Mr. *Thorpe*. How they ſhould live without law, who could hardly live by the Law of Tythes. To whom he replyed, no wonder, ſince people know that you live contrary to Chriſt, and his Apoſtles; if you would not be maintained contrary to Chriſt, the hearts of the people would be open. Mr. C. hints of the Kingdome of Chriſt being lookt upon for a Kingdome of fooles, for neglecting their livelihood. I thinke few of our Engliſh Tribe of *Levi* are guilty of that folly; When they goe to a Benefice, the firſt queſtion is, *How big is it, what is it worth?* And the world without queſtion accounts Chriſts ſervants fooles, for their leaving father, mother, houſe and land for Chriſt, though ſome are ſo wiſe, as not to part with their Leviticall Patrimony for Chriſt. Then Mr. C. would have thoſe quarter ſouldiers that pay not tythes. And what if ſome ſhould be ſo hereticall in Mr. C. account as to judge it as equitable, that the Parſons (who do plead ſo much for hoſpitality) ſhould quarter every tenth ſouldier, having each tenth ſheafe of wheat for bread, and of barley for beer, and of fodder for horſe, and Piggs for their Suppers. Then Mr. C. tels us that Kings, Parliament and Biſhops, &c. are cryed againſt for not

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better felling of Miniſters Livings out of alienated lands, and yet he could allow *Barn. Sheafe* the alienation of a Parſonage to be a witneſſe to his Tyth ſtory; though he ſaith, *That for want of ſuch a maintenance there is the guilt of the blood of ſoules.* O horrible impiety! what preachers have been more corrupt then thoſe who have been moſt richly maintained, who have imbittered the waters of the Goſpel more then they with wormwood and gall? who have ſtabbed more ſoules with the daggers of their own inventions? Then we are told of the *Pious mind of the founders, and of the ſtones of the Abbies crying out* &c. Doth not his paper bluſh at this expreſſion? What, were Abby founders pious minded men now? what, were they not built for the Abbots and Monks to ſay Maſſe in. *Willet* in his *Synopſis* ſaith, ſpeaking of Monaſteries, the Lands which were beſtowed on them, were firſt given upon an evill intent, that the Monks by their prayers ſhould redeem the ſouls of their founders, who moſt of them had committed ſome notable ſin, and to *pro remedio animarum*, built them. King *Ethelſtand* for killing of his brother *Edwin* built two for his ſoule, &c. ſurely, this is not religious founding. Did M.C. abuſe the pious minds of the founders at the Cathedrall window in *Canterbury*? Surely, if Sathan ſhould ſet ſome men on the Pinacle, and ſhew them the glory of the world, and ſay as he did to our Saviour, *All theſe things will I give thee*, if he ſhould be as good as his word he ſhould be a pious founder. *Mr. C.* likes not to have his reward in money, it ſeems he would be his owne carver. But yet if the State will come up to his condition, they be allowed by him the honor to pay him his hire; Providing for the Country Clergy ſomewhat more then for the City, becauſe ſaith he their charge is more; In keeping horſe and ſervants for Markets, and Lectures, and Mill. It might have been added, and for the charges of the *Hue and Cry*; How gladly Mr. *C.* would have his ſervants and horſe weare the publike Livery. And ſo he drawes to a period, ſaying, that he prayes, a new way of concluding of *Hue and cryes*, and ſo he bids farewell, but would not have us fare ſo well as to eat Tyth-piggs. And ſo farewell *Paul* untill I ſee you againe, Farewell *Hue and Cry*, I ſee no reaſon to follow thee with ſuch *haſt haſt, poſt haſt*. But goe thy wayes, and runne, untill thou art out of breath, and then lye downe and breath thy laſt, and ſo conclude thy act with

Flaudite.

FINIS.